

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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HOLY COMMUNION

"The Cup of Blessing, which we bless, — is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ?" 1 Cor. 10:16.

"Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord." 1 Cor. 11:27.

O precious Jesus, dearest Lord,
I come before Thee, kneeling.
As Thou hast promised in Thy Word,
Hark Thou to my appealing!
O Love Divine, Messiah blest,
Who givest weary sinners rest,
Grant me Thy consolation.

A Banquet Thou hast spread for me,
Thy Flesh and Blood containing.
Great is my heart's iniquity,
And sin my soul is staining!
O Lamb of God, for sinners slain,
Let me Thy blood-bought pardon gain!
Absolve me, my Redeemer!

Remove my sin-stained, carnal dress,
Ere I approach Thy table!
Grant me Thy Robe of Righteousness!
Dear Lord, make Thou me able
To eat this Manna worthily, —
To drink the Blood once shed for me,
In deep, sincere contrition!

Clothed in Thy raiment, let me dine
With Thee, O loving Savior!
This precious Sacrament divine
Seals unto me Thy favor!
Forgiveness, mercy, grace, and peace,
And Life, which nevermore shall cease,
Thy heav'nly Feast bestoweth!

With consecrated Bread and Wine,
O Christ, I am receiving
Thy Body and Thy Blood divine!
Thy Holy Word believing,
I bow before this mystery!
Thou hast ordained this Feast to be
My surety of salvation!

Thy Body, O Thou Living Bread, —
The Food Divine from Heaven,
And Thy blest Blood, for sinners shed,
Thy love to me has given!
O purge me from all earthly dross!
Grant that I glory in Thy Cross
And own Thee mine forever!

Let me with Thee united be
In Sacramental union!
Until I rise to dwell with Thee,
Grant me this sweet Communion!

My Mediator, Savior, Priest,
How shall I praise Thy bounteous Feast?
How laud Thy loving kindness?

I thirsted! Thou didst give me drink!
I hungered! Thou didst feed me!
Thy Hand Divine o'er Jordan's brink
To Canaan will lead me!
O grant me grace, Thou Lord of All,
To dine with Thee in Salem's Hall
Through everlasting ages!

Tune: "Out of the depths
I cry to Thee"

ANNA HOPPE,
Milwaukee, Wis.

Give Us This Day Our Daily Bread

Matt. 6:11

There are people — and their number is by no means small — who have an idea that religion is to be kept from all contact with things of secular nature. They believe that religion is a good medicine for the soul, but has no use for the body and its necessities. They even restrict its value to the time of death, and think, when that comes, religion may prove beneficial. Religion in their mind, is a thing for the life beyond, but is of little value for the present life. At the most these people deem it necessary for the upholding of public morals; and some even would pray to God for a better, stronger, spiritual life, for more power in His service, for greater activity of the Church, but as to the affairs and needs of daily life, such as food, raiment, business, occupation, success in one's calling, etc., they regard religion as utterly superfluous. And why? Because they consider themselves the architects of their own fortune. "My toil, my talent, my shrewdness," say they, "have been the instruments of my success in life, and I owe indebtedness to no one." Aside from this their much vaunted slogan is, "money rules the world," money is the basis for all success in this world, and it all depends on how one knows to make money, to be successful in this life and to attain all one needs.

But the Lord teaches otherwise. "Give us this day our daily bread," He asks us to pray to our Heavenly Father. In the midst of the seven petitions of the Lord's prayer, which in the main asks for spiritual and eternal gifts, and which deal principally with the needs of the soul, stands the fourth petition setting forth the necessities of our daily life, and assuring us at the same time that our Father in heaven not only condescends to the actual and petty needs of our body and life on earth, but that He is the One,

Jan 23
Rev C Buenger
65 N Ridge

upon whom alone our earthly life and its success is dependent, and to whom no thing, however small, that touches His children on earth can be beneath His notice.

Nor is this petition, coming as it does, after the first three petitions which are directed entirely to the glory of God and our salvation, a discordant note, or an unseemly interpolation. It is as much a part of God's will and plan that we, His children, should have our daily bread, and subsistence of life, as it is His will that we should be recipients of His Heavenly blessings. God knows that we are not disembodied spirits, but that our spirits are dwelling in tabernacles of flesh. He knows that we have bodies which He Himself has given us as the means of coming in contact with a material world, and of carrying out the plans for which He has put us here. Surely, God who has given us our body is concerned about its welfare and provides for it. He is the Creator, the Supporter and Ruler of our life. For that reason Christ has taught us to pray to our Heavenly Father, "Give us this day our daily bread," and as the rest of the seven petitions involve the second and third article of our Creed, this involves the first.

Do you ask, what is meant by "daily bread?" we answer in accordance with our Catechism: "All things that pertain to the wants and the support of this present life; such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates; favorable seasons, peace and health; education and honor; true friends, good neighbors, and the like."

Coming from the Lord Himself this petition is a Divine warrant for making a subject of prayer everything which has to do with our physical welfare in this world. Bread having been designated as the chief article of food by God Himself, and being recognized as such, in every part of the world, we can readily see how appropriately it may stand as the representative of all the needs of the body. It is easy to see, for instance, how favorable seasons are necessary for the attaining of our daily bread. The Psalmist says: "He appointed the moon for seasons: the sun knoweth his going down. . . . He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth . . . and bread which strengtheneth man's heart." Ps. 104. See also Ps. 65. It is furthermore easy to realize how money, with which to purchase bread; business, labor, wages, to make our livelihood; food and shelter, family and friends, good government to protect our lives and homes, peace and prosperity, civil and religious liberty, education, reputation and honor, and the like, — all are essential if our bread is to be enjoyed, and if the life which it supports is to be worth living.

All of these things, and whatsoever we find to be necessary for our well-being we have a right to ask of God. The business man, the laborer, the professional, has a right to ask God's blessing, and to expect it, on his business, his work, his profession, if it is one on which God's blessing may fitly rest. The housewife, the mother, with her various domestic cares and family burdens has a right to pray to God with confidence for His assistance in fulfilling her daily duties. In short, it is a glorious privilege we all enjoy to look to our Heavenly Father for the supply of our returning needs.

A few wholesome lessons are clearly pointed out by this petition which we must not overlook.

In the first place, we must note the fact that we are to pray for "our" daily bread. We do not ask for the bread out of other people's mouth. We ask not the bread of charity, much less the bread of deceit and theft, or the bread of idleness. "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread." Prov. 20:13. "She looketh well to the ways of her household, and eateth not the bread of idleness." Prov. 31:27. This is no prayer for the man who imagines that the world owes him a living. It is no prayer for the man who is glad to have others bear his burdens for him, and do his task. No, this petition teaches us honesty and industry. It is a prayer that by the sweat of our brows and the labor of hand or brain, we may be enabled to earn the honest bread we eat.

Note, again, that this is a prayer for God's daily care. We ask for our **daily** bread; which teaches us not to take thought for the morrow, but constantly to depend upon divine providence, even as little children receive their bread from the parent at their bidding without any thought for the morrow. Only today is ours, tomorrow is the Lord's, and may never be ours. In many things we do indeed have to use foresight, and plan, and work, for the future; but we should not be too greatly concerned about it. We are not authorized to ask God for great provision for the future. It remains with God to give us more than we need for the present, even wealth and abundance of goods, according to His good pleasure, but He does not teach us to pray for that. What is fostered by this petition is the spirit of contentment. "Godliness with contentment is great gain. . . . And having food and raiment let us be therewith content." 1 Tim. 6:6-8.

There is in this petition, also, a lesson of love. It is an actual brotherhood prayer; we say — Give us our daily bread. We are not to pray for ourselves only, nor are we, in praying this petition, to think only of the food and drink and clothing we are in need of. The slogan, "Look out for Number One," has no place in this petition. The man who voices this petition only for himself, or his own little circle, not thinking of others, and who would not give of his

bread for charity, or for the support of the Church, for missions and the enlargement of the Kingdom of God, in the measure God has prospered him, does not pray the fourth petition in a Christian spirit, and need not expect divine answer to his prayer.

No, this petition teaches us charity, and a compassionate concern for all men, especially for the poor and needy. In offering this prayer to our Heavenly Father, we are seeking His blessing not only upon ourselves, but also upon those who are unable to earn their daily bread — the poor, the unfortunate, the sick, the invalids, the helpless, whom God would support and preserve by means of the bread He gives us. Moreover, when we pray this prayer, we should never forget the glorious privilege we possess of contributing our dues towards the upbuilding of God's Kingdom on earth, local churches, Christian schools, colleges, seminaries, missions, Synodical work, etc.

One more lesson this petition would impress on our mind, is this, that God gives us our daily bread without any merit or worthiness on our part. We beg of God to **give** us our bread, not sell it to us, for which we pay something in exchange, or lend it to us for a certain season, that we might return it to Him. We have nothing to offer Him in exchange. Our daily bread is the free gift of God. Every good gift and every perfect gift is from above, and cometh from the Father of lights, with whom is no variableness neither shadow of turning. James 1:17. When we have learned this great truth that God is the giver of all good, then we will not think of sitting down to a table laden with the gifts of God's bounty without returning thanks to the kind heavenly Father for His unailing goodness. Hence, when we pray this petition, we pray that "God would make us sensible of His benefits and enable us to receive our daily bread with thanksgiving."

J. J.

COMMENTS

Organization — Efficiency "I often wonder whether the greatly increased organization really makes for efficiency," says Bishop Webb in The Church Times in reporting that he this year attended six times as many meetings as his predecessor had attended in any year. "The meetings connected with the Program of the Church are of the utmost importance, the general and diocesan work of the Church absolutely depend on them, and the parish work if it does not depend on them is made more efficient, especially by the every member canvass. But the multitude of guilds, boards, commissions, committees, etc., too often seem to cross and the immense amount of time and energy consumed leaves little time for more important things. . . . The Church, the Diocese and the large parish is in a certain sense a business concern and must be run on

business lines. But there is all the spiritual work that ought to come first instead of last as it often does."

These remarks of Bishop Webb are of value to us. The slogan "organization for efficiency" should be carefully examined, lest we reach the point where the voice of the Church can scarcely be heard for the rattling and humming of the machinery that has been set in motion for its benefit.

Our aim should be to simplify church life as much as possible by limiting ourselves to the essentials. This would afford pastors and members the necessary time for the quiet study of the Bible, for prayer and for the performance of those personal acts of Christian fellowship that require no special organization. That would make for true efficiency.

J. B.

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An Open Tomb What a restless creature man is!

What with burrowing in the dust of the past and straining his vision to penetrate the misty veil of the future, he is continually bent on enriching the present moment with the concentrated experience of the bygone or the anticipated wealth of the beyond — never content, never at peace until he rests in God. The toilers in the dust of other centuries have to a marked degree succeeded in dragging forth to the light of our day records of almost forgotten peoples and their vanished glory, bearing out in many instances Bible records of the same things. We are right, when we here assume the directing hand of God; we are wrong, when we expect that the world will, because of these proofs, materially change her position toward God. A faith which waits on the deciphering of some dark inscription for its firm establishment is not worthy of the name. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Yet there is no doubt but it adds to the bewilderment of unbelief to have even the dead stones speak for God and increase the discomfiture of them who choose to live without vision and without hope.

Another tomb has been opened. Tutankhamen's resting-place has been discovered. Long newspaper articles emphasize the importance of the "find" for the scientific world. We Bible Christians can afford calmly to await further developments. Just in passing, however, the following comment of the Wisconsin News, February 20, is worthy of a little consideration:

Of all discoveries that human beings have made, none excels in intense interest for the intelligent mind the discovery of the tomb of King Tutankhamen, of the eighteenth Egyptian dynasty.

Of all the teachings in that discovery, the most important is the proof that belief in immortality, of future life, has always been a part of human thought.

The old Egyptian King was buried with great supplies of food, to be used upon his resurrection. Haunches of veni-

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son, trussed ducks, food of all kinds was packed in boxes, and the food was mummified, as was the body of the King, that it might last as long as that mummy body.

Who can believe that the "just, benevolent Power" or "wise economical laws" governing this universe would put in all human heads, from the slanting Egyptian forehead to the brains of today, **belief in immortal life** if that belief and hope were only to prove a lie in the end?

This open tomb is thus to prove that the old Egyptians entertained the belief in immortality, and this is pointed out as being its most important lesson. However, the world knew that before and has known it these many years.

Of more importance is the statement, that in all times down to the present there have been such as held with the Egyptians, that there is an existence beyond the grave. Without qualification, this statement would go for little; for there have, no doubt, in all times been people who denied the selfsame assertion. Thus, belief and denial would stand arrayed against each other, and superiority in numbers in one camp might easily be balanced by superiority of intellect in the other. But the writer does qualify his statement, with the assertion that the "just, benevolent Power" or "wise economical laws" put the very belief in immortality into the heads of these various believers. That seems to be as far as the writer cares to go in the direction of saying God put the belief in immortality into the hearts and minds of men. Wouldn't that sound strange from the lips of an outspoken evolutionist! And how would he ever explain it, to avoid being classed with William Jennings Bryan? Well, that's aside the question, just like the fact that the paper we quote stands editorially flatly for evolution and against Bryan. The point we would make is the pitiful poverty of it all. Man's greatest concern on earth enters into consideration and with the anguished cry of his soul's need, hounded by the black fear of annihilation, he storms at reason's door: Shall I live? Reason calmly answers: Probably; others have held so; besides, would "just, benevolent Power" deceive; would "wise economical laws" lie?

O with what a depth of gratitude and relief do we turn to that other open tomb, the resting-place once of Him who said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." It's an empty tomb — no king's ransom in jewels and other costly treasures of the earth meets our startled eye; but its very emptiness gives lasting assurance that a King's ransom has been paid for our soul. Out of its emptiness it echoes back our glad cry of relief: He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil! I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. From this empty tomb — with its broken seal, with its stone rolled away, with its guards dispersed — dates my peace, my hope. And if the old fear would again make my lifetime one of bondage, I return to look into the empty grave — as the blessed Gospel presents it to my view. My assurance grows with every look, for I am looking where He points me who is the unchanging Truth. David's glad hope becomes my watchword: "I shall not die, but live, and declare the works of the Lord."

Tutankhamen was rich in his dying, rich with this world's goods; but what does it profit him. His grave is to be spoiled of its treasure and then mayhap sealed again. When I die, then be it, by God's grace, rich in the treasure of the world to come. Of these no power shall despoil me.

To which grave do you turn for your lesson on Immortality, to Tutankhamen's storehouse, or Jesus' abandoned sleeping-bed? G.

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"The Roots of Anti-Semitism" In a recent issue of *The Nation*, Horace M. Kallen writes on "The Roots of Anti-Semitism." These roots he finds in the Christian religion.

Why are the Jews the perennial devil of the piece? The answer lies in the Christian religion itself, in the status which Christianity assigns to the Jews and the burden it sets and binds upon them. The answer lies in the role which Christian teaching plays in the make-up of the Western mind.

The writer then states the plan of salvation and continues:

The fortunate vessels of God's mercy which was to temper his justice were the Jews. They were the original chosen people. To them God revealed Himself, His law, His purpose. Their history is signalized by the manifestations of divine favor. As one of them, finally, the Savior dwelt on earth in the flesh, as man. But the Jews, instead of believing the tale of the Savior, repudiated it. They were made the instruments of His passion and death. Thereupon God's justice manifested itself anew. The old covenant was superseded by a new one, the old testament by a new. Divine favor was withdrawn from the Jews. The Chosen People became the Rejected People. From the crucifixion to the time of the Second Coming, they were doomed to live outside the fellowship of the saved, outcasts and outlaws, the brand of a sort of cosmic Cain upon their brows, their hands against every man's, every man's against them.

In the Christian system, then, the Jews are assigned a central and dramatic status. They are the villains of the Drama of Salvation.

He contends that such teaching produces even in the heart of the small child the attitude of anti-Semitism, concluding:

The root of the special Jewish difficulty is the position of the Jews in the Christian religion. If you can end this teaching that the Jews are enemies of God and of mankind you will strike anti-Semitism at its foundation.

We cannot fail to note the irreverence of the writer and his misconception of the Second Coming, the relation between the old and the new covenant and the rejection of the Jews. But this remains: The Christian Church does teach that the Jews were the chosen people of God; that they, notwithstanding the patience and longsuffering of God, hardened their hearts against His grace; that they crucified the Son of God; and that they as a people are rejected of God on account of their unbelief, as Paul puts it: "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

"If you can end this teaching," sounds strange from the lips of a man who, as he evidently does not believe in the inspiration of the Bible, wants to treat this question from the standpoint of the philosopher. These things are historical facts. They cannot be undone, and the searcher after truth should be the last man to want to see the truth suppressed. He should, rather, draw from these facts the lesson they teach. For this lesson, he should go to the Holy Scriptures and study history in the light of revelation. Having been exalted over all nations as the chosen people of God, Israel now stands out from the mass of all unbelievers as a warning against the rejection of the grace of God in Christ Jesus, the Bible tells us.

It is not a question of race, but of faith or unbelief. It is not true that all Jews are made "outcasts and outlaws." Paul says: "Hath God cast away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. . . . Even so then at this present time also there is a remnant according to the election of grace." The Jews are included when Christ commands, "Go ye into all the world, and preach the gospel unto every creature." The merciful heart of Jehovah still yearns for the seed of Abraham, and his covenant with Abraham endures. Only those Jews who judge themselves unworthy of everlasting life, hardening their hearts against the Gospel, are under the condemnation of God.

Besides, does Christian teaching lead men to despise, hate and persecute the Jews? Not truly Christian teaching. This seeks to lead the hearer to see

his own sins, to condemn himself and to take refuge to the Son of David.

My burden, in Thy passion,
Lord, thou hast borne for me,
For it was my transgression,
Which brought this woe on Thee.
I cast me down before Thee,
Wrath were my rightful lot,
Have mercy, I implore Thee,
Redeemer, spurn me not!

Christian teaching aims to unite all men in Christ: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

Christian teaching inculcates love even toward the enemy, and love does not persecute.

Furthermore, let it be remembered that Christian teaching does not present only the impenitent Jews, the enemies of God, to the children. By their Christian training our children actually live themselves into the history of the chosen people. Before they learn anything about the heroes of other nations, they are well acquainted with, and have learned to love, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David — all Jews. Zacharias and Elizabeth, Simeon and Anna, the apostles and the faithful women who ministered to our Lord — Jews — have become dear to them. That, certainly, does not make for hatred against the Jews. The roots of anti-Semitism do not lie in Christian teaching; the truly Christian teacher is the best friend of the Jews.

J. B.

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Acknowledged Failures The hour of defeat is one of bitterness. There is, however, a kind of defeat where the bitterness is tempered by the conviction that the cause was right and the battle wisely fought. Such a defeat has a satisfaction of its own and, taken aright, is often of more value to the defeated than an easy victory would have been.

It is defeat of another kind which today is often spoken of in connection with the Church — her work, her standing in the world, her very right to existence. When these disparaging critiques are voiced from without they do not bear much weight: they may be a form of warfare; Goliath was not silent when awaiting David's approach. They may, too, be vastly eloquent of the opponent's monumental ignorance as to what it is all about.

It is entirely different when adverse judgment is pronounced by those that profess to be within the Church or even lay claim to leadership there. Instances of this latter form of attack from within have grown to be quite common. The Wisconsin News relates the following example, a report of a meeting held at Cleveland, Ohio:

The fear of hell and the hope of heaven have failed the church, and motion pictures are an outstanding influence in modern city life, speakers said yesterday at the opening ses-

sion of the sixth annual meeting of the Council of Cities of the Methodist Episcopal Church.

"Many of the older forms of restraint have broken down. The immediate result is a terrible increase in lawlessness and vice and crime," Dr. Ernest Fremont Tittle of Evanston, Ill., one of the most prominent Methodist ministers in the country, asserted.

"The church must discover a moral substitute for the old fear of hell and the hope of heaven. I don't mean a moral equivalent, for neither the old fear nor the old hope was morally adequate. Both appealed to selfishness, and selfishness, even in the garb of religion, is inadequate.

"What is needed is a moral substitute that will furnish to this generation an even greater and far more noble form of restraint. Such a substitute the church has ready to hand in its recovered vision of the kingdom of God."

Dr. Tittle's address was in answer to one delivered by Dr. R. W. Sockman of New York City, who dissected the urban mind and its reception to ancient dogma of the church.

The city man is a "lost man"; he is swallowed up in the crowd and lacks the sense of "at homeness" of the man in the country, the Rev. Sockman said. The city man also is said to have a movie mind.

"Many persons today are intellectually lost," Dr. Tittle continued. "They have cut loose from dogmas which life has discredited, but have not as yet found dogmas by which they may live hopefully and courageous in such a world as this.

"Unless business, industry and politics can be brought under the law of service, the church should cease this moment to pray for the coming of the city of God. If the church fails to put over this service motive, close your doors and lock up your Bibles."

We take these utterances to be a frank acknowledgment of complete failure and do not see how they could well be taken otherwise. We see more in it. We read statements as "the church must discover a moral substitute for," etc., to be an open declaration of independence from God. Nor do they fail to give their reasons for so doing: His revelation of Himself as given in the Bible is "ancient dogma" and "totally inadequate," the Bible is "dogmas which life has discredited."

We, of course, do not share the desire for something new. We Lutherans have never looked upon the dogmas of the Bible as man-made but as of God and so we have preached them. Life has discredited nothing which is of God for the simple reason that in its mass and bulk it has shaken off His guidance and restraint — that is, so far as these enter consideration as a conscious and accepted directive for life.

We have no doubt that much of the blame for the odium which the world professes for the "dogma" attaches to some of the churches and their leaders. It is a direct result of playing fast and loose with what they ought to have held sacredly inviolable. What is the world to think of a body which holds the very ties that are supposed to bind it in unity — its confession of faith — so lightly that it offers them in the open market as a chattel with which to barter and trade? Compromise and union without unity have done much to bring the church into disrepute with the world. Nor has such a body good grounds for

complaint about lack of success. When the church's message lacks its "Thus saith the Lord," preaching becomes a half-hearted performance. If you fail of conviction yourself, it is but to be expected that you will fall short of convincing others.

Again, have the churches, even half-heartedly, been about the Lord's business? Have they not wasted time and substance in following up fads and fancies, in pursuing programs and hobbies? The farmer that puts hay-time into fishing will most likely have an empty hay-mow. This "service" idea mentioned above did not come overnight; it has been gradually gaining ground over against the preaching of the Gospel. It's merely humanitarianism in the church. God pity the world if that is the "substitute the church has ready to hand in its recovered vision of the kingdom of God." If its supporters succeed in foisting it on the whole body then were it time to "cease to pray for the coming of the city of God," the prayer were else a mockery; then the time has come "to close your doors and lock up your Bibles."

But that time is not yet. A merciful God has, without any merit or worthiness in us, kept a militant force in the world which stands without reservation to the Bible as God's own inspired word, seeking no new-fangled substitute. May we ever confess: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

G.

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Our Ideals of Education In an address before the American Banker's Association, Mr. Frank A. Munsey made the following statement:

We produce no labor in America for the reason that there is no sympathy between the American public school and the pick and the ax. Put a boy through an American public school, whether he be the son of an immigrant laborer or the son of an old line American, the result is the same. He will have nothing to do with labor.

And what is true of the American boy is true of the American girl, in respect of service. This spirit is fine, admirable. It is the spirit that has made America what she is — the richest and strongest nation in the world. But it leaves us without labor of our own and almost dependent on foreign labor to do the plain, simple work that only human hands can do.

We must have a substratum of plain labor. Modern life and modern civilization cannot exist without it. We must have mechanics, carpenters, plumbers, plasterers, bricklayers and painters to build housing quarters for our people. Modern civilization cannot exist without this skilled labor.

It is not for us to challenge these assertions of Mr. Munsey. The tendency among our youth away from manual labor is all too evident. But, if Mr. Munsey is right when he credits (or charges?) the public school with having created this spirit, it is high time for a careful re-consideration of our educational aims and methods. Mr. Munsey calls this spirit fine and admirable. A closer analysis might prove the oppo-

site to be the case. He says that this spirit has made us rich and strong. We doubt it. Humanly speaking, we owe our wealth to those who have not been ashamed or afraid to soil their hands in honest labor. A strong man should be able to stand on his own feet. Can we be called strong when we have no feet to stand on, but are compelled to borrow them from our neighbor? It is the invalid that has to be lifted and carried about by him of strong arms.

We honor Abraham Lincoln for freeing the negroes, and now it is suggested that we must create a "substratum of plain labor" by attracting desirable immigrants to our hospitable shores. The real citizen is, we take it, to stand on the shoulders of those who form this substratum. Hardly an American idea, is it? And where is our consistency? Hardly has the immigrant arrived, when we pounce upon him and his children to Americanize them, that is to educate them to despise manual labor as we do. How long will the supply last?

It is only a few years ago that we carried our American ideals to the shore of Europe. Our purpose was to make the entire world democratic. If we should succeed in doing this, the same situation would obtain in all countries of the earth. Where would we, then, get the necessary material for our substratum of plain labor. Are our ideals such that their general adoption would break down our civilization? — for Mr. Munsey tells us that modern life and modern civilization cannot exist without this substratum. And why stress the "modern"? The idea is not modern at all. The ancient peoples have had it and have put it into practice. We are often told that ours is a Christian civilization. Should it, as such, carry us back to pagan Sparta? Should not history teach us a lesson?

An analysis of our "modern civilization" and an examination of our educational ideals and methods appear to be demanded.

J. B.

A TIMELY LETTER

(Editorial note: We take pleasure in reprinting the following letter addressed to the editor of the "Lutheran Sentinel" as expressive of our sentiments on public questions now in vogue. J. J.)

Anaconda, Montana, Jan. 29, 1923.

Editor Lutheran Sentinel:—

I was very much interested in your editorial in the Sentinel for January 19, entitled, "A Word to the Lodges," as it strikes at a fundamental error in the policy not only of the lodges but of the Protestant churches in general, particularly those of Calvinistic origin and tendency. As one writer has aptly expressed it, the mission of the large churches of today, whether Catholic or Protestant, seems to be "to codify into law the utterances of the pulpit." This tendency has been very definitely shown in the prohibition movement under the leadership of the anti-saloon

league, which in its fight for the abolition of liquor, used the slogan, "The Christian Church against the saloon," and throughout our land turned religious services into political rallies for the election of men to Congress and to state legislatures who would fight the liquor interests; and which followed up this activity by maintaining lobbies in legislative halls to influence the people's representatives to carry out its purposes. Furthermore, when prohibition was finally proclaimed a part of the supreme law of the land, the churches which had stood behind the anti-saloon league, celebrated the event with vigorous demonstrations, as if something really magnificent had been accomplished, from a spiritual standpoint. These same churches are at the present time trying in all sorts of ways to foist Sunday blue laws upon the country, thinking, as Calvin did in Geneva in Luther's time, that they can legislate people in righteousness and into a true observance of the Sabbath.

As the Church of today has, in general, lost the spirit of the early Christian Fathers, it has come to rely on political agencies for the carrying out of its purposes and policies. Of course this tendency is nothing new in the history of the Christian Church, but it is a comparatively recent development of the Protestant Church in the United States.

As was very ably pointed out in your editorial, the Protestant Churches, as well as the lodges, are witnessing with alarm the growing power of Rome in the United States, and think that the way to fight this power is by legislation aimed at the abolition of the Catholic schools, and at interfering with the liberties and privileges which Roman Catholics enjoy under the established American policy of religious toleration. In no state of the Union, perhaps, is this method of attack more relentlessly being carried out than in the State of Oregon. The so-called "Compulsory Education Law" passed by the last legislature and adopted by referendum vote of the people last November, has already been referred to in previous issues of The Sentinel. If this law is sustained by the Courts, there will be no private or parochial schools in operation in Oregon after September, 1926.

But the forces that carried this campaign in Oregon to a successful issue are not content to abolish the Catholic schools — and along with them all Christian elementary schools; they are attacking the Catholic Church also from other angles, and here, too, they are infringing on the rights not only of Roman Catholics, but also of members of other denominations including the Lutheran. The Oregon legislature is again in session, and already four additional bills have been introduced as companion bills of the law of last November. All four have been introduced by the same man, Representative D. C. Lewis, of Portland. As reported in The Washington (D. C.) Forum for January 20:

"Mr. Lewis's first bill would repeal that section of the Oregon code which permits transportation and importation into the state of wine for sacramental purposes. This would be a solar-plexus blow for the Catholics who simply cannot function without their wine.

"The second bill relates to the examination of public school teachers. While advices reaching here do not specifically state so, Oregonians in Congress believe prospective teachers would have to tell whether they are Catholics.

"The third would be another 'sock-dolager' in the Catholic midriff, for it would repeal the law exempting churches and church property from taxation. If the Roman Church has to pay the regular rate on all its colleges, churches and other money-making institutions, there would be but little left to send the Pope.

"The fourth bill would repeal an existing law which provides for chaplains at the penal institutions of the State, one of which at each institution must be a Catholic priest. While this would withdraw State funds from all the chaplains it is believed the different Protestant church organizations in the State would cheerfully supply chaplains in plenty."

This Washington paper concludes its article with the statement: "Oregonians here who look with delight on the **freedom** (The italics are mine) move in the home State are delighted with these bills and predict their passage after a fight."

Whatever may be said as to the merits of the last two named bills, it is clear to any thinking man or woman that the first two mentioned are so far from being movements in the direction of **freedom** that they belong in the directly opposite category; they represent deliberate attempts at persecution and oppression. They are diametrically opposed to the most fundamental principles of religious liberty, and are in direct violation of the Federal Constitution, which declares unequivocally that Congress shall pass no law respecting religion or prohibiting the free exercise thereof. It would be preposterous to suppose that the framers of our Constitution, in denying this right to Congress, meant to confer it upon the state legislatures; for it has its foundation in the principle of religious liberty for which this country has always stood until recently.

People who attempt to fight Catholicism by methods such as these are like the foolish man described in Matt. 7: 26, who built his house upon the sand. They cannot successfully attack the Roman Catholic stand against religious toleration, when they deliberately give the Catholics just cause for accusing them of persecution. If we are to legislate Catholic teachers out of our public schools, and at the same time deny Catholic parents the right to educate their children in their own schools, it would be far more honest and fair to say to the Catholics openly:

"Either give up your religion or leave our country. This country was once an asylum for people of all faiths and creeds; it is so no longer. Hereafter, only people who recognize the principle of religious toleration as a tenet of their faith will be tolerated in this land of religious freedom. If you insist on staying here, we will fight you with your own weapons. We will persecute you even as you have persecuted us whenever you had the power. Remember, therefore, that you stay here at your own peril. You will not be allowed the same freedom in the exercise of your religion that is granted to Protestants, Jews, and pagans. You will not be permitted to build schools of your own nor will any of your faith be allowed to teach in our schools. We have henceforth declared open and unremitting war on all who profess allegiance to the Pope."

With an open declaration of that kind, the Catholics would know exactly where they stood, and the result would be either a religious war or a complete exodus of all loyal Catholics from our country. Such a declaration, however, would be a direct reversal of our policy as a nation. Furthermore, such a declaration, on the part of the Protestant Church of America, would be entirely contrary to the teachings of Christ, who says (Matt. 26: 52) "All they that take the sword shall perish with the sword," and again, when the disciples James and John (Luke 9: 54) asked Him whether they should command fire to come down from heaven to consume the Samaritans who refused to receive Jesus, He replied, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

It is therefore clear that no individual has a right either as a Christian or as an American citizen to fight Catholicism by any form of persecution, whether it consists in interfering with their worship, destroying their educational system, or depriving them of any privileges that Protestants and infidels enjoy. Neither has any organization that calls itself either Christian or American, whether of the hundred per cent variety or any other, any right to promote legislation which every thinking man knows is both un-Christian and un-American, unless there has been a radical change in the manner of Christianity and Americanism from what these terms originally stood for. There has certainly been a radical change in the conceptions which the majority of the people of our country have of these terms as compared to those of a century or more ago.

As an illustration of the last statement let me cite a conversation that I recently had with a woman of good education engaged in public health work in both public and parochial schools. I referred to some of the temptations which beset pupils in our public schools, particularly those whose training is either defective or entirely lacking, and suggested that

parochial schools, if properly conducted, should be a much safer place to send such children, as the school would then, in a degree at least make up for the lack of home training. She recognized the evils of which I spoke, because her work had brought her in close touch with them, but she saw no solution of the problem in the parochial school. She said, furthermore, that she hoped the day would come when all pupils would be required to attend the public schools. She referred to the recent Oregon law with evident satisfaction, and said that the next step would be to put some of the teachings of Christianity into the public schools. She admitted that in deference to the Jews the name of Christ ought to be excluded, but thought that the fundamental principles of Christianity could nevertheless be taught. I remarked that any religious teaching that omitted the name of Christ would not be Christianity, but she was unwilling to accept my statement, and was either unwilling or unable to see the absurdity of such an untenable position.

I mention this case, not as that of an isolated individual, but as a typical of a large percentage of the American people of today who call themselves Protestant Christians. I wonder whether the same people would consent to a course in "Americanism" (to be given in a class composed of pupils from various countries) in which, out of the deference, for instance, to the Japanese in the class, America was not to be mentioned, but only the fundamental principles of Americanism set forth.

Some of these people do have a wrong conception also of Americanism; but the error is of a different character. It consists, not in failing to mention America, but to mention it too much. It consists in glorifying the American nation, and glorifying themselves as citizens of this wonderful nation, while trampling under foot the immortal principles for which America is supposed to stand. This conception of Americanism, commonly called the hundred per cent variety, accepts the Declaration of Independence only with reservations that destroy its original significance. Its devotees will admit that "All men are created equal" and entitled to the inalienable rights of the famous Declaration, **provided**, they are native-born Americans of the Caucasian race, who owe no allegiance to any foreign potentate or Pope. They will admit that "to protect and defend the rights" of this favored class, "governments are instituted among men, deriving their just power and authority from the consent" of this same class; that "whenever government becomes destructive of these ends" by failing to carry out the wishes of this class, "it is their right, it is their duty" to take the government into their own hands, and protect their interests.

—O. E. O. in Lutheran Sentinel.

LEADERSHIP

Much emphasis is during these days being placed upon leadership. From nearly all walks of life comes the call for leaders. The business world wants leaders — men of convincing qualities. The political world demands leaders — men who are able to sway the masses to one viewpoint or another. The schools are asking for leaders. And the church, too, has awakened to the need of leaders to bring the gospel of Jesus Christ before men so that they will listen.

Leadership is indeed needed. Without it, political parties would not win elections. Not having leaders, the schools would not be able to maintain standing and influence for any length of time. And the Church, without efficient, sanctified leaders, could not bring its message to men so that they would hearken.

But is there not a tendency to overemphasize leadership? Is there not today a tendency to instill into the minds of growing youth such a keen desire for leadership that it will foster selfishness and self-will? Only sanctified leadership is of any value to the world. The devil, too, is a leader, a prince among his ilk. Unless, with the idea of leadership, there is also introduced the thought of service, leadership had better not be urged. Who will question that Korah was a leader? Who will gainsay that Absalom had the qualities that go to make up leadership? Who will deny that Benedict Arnold and Jesse James were leaders? There is also the leader of the "gang," there is the bully of the backyard, and there is the boss of the yeggmen. Leadership? Verily! But a misguided leadership. Only sanctified, altruistic leadership will serve the human race.

Even in the sphere of altruistic leadership, there is in many a wrong idea as to what leadership really is. With many to be leader is tantamount to being self-willed. To force one's ideas at any price, to maintain one's view, even though it is wrong, to rule with an iron hand, to crush — this conception of leadership is altogether too common. "He was too much of a leader to give in," is an expression that one often hears, when the truth would be, "He was too headstrong to give in." To want a thing to happen merely because it is one's pet idea, or because one has happened to favor it, even though it be in the face of better knowledge, is not leadership, but stubbornness. Many a promising enterprise has thus been wrecked because of some so-called "leader."

Leadership — the word is self-explanatory. To lead surely is not to drive, to force, or to crush. To lead in the highest sense is to contend for that which is right, whether or not there be a following. To lead may mean to take abundant counsel and to follow advice. "Where there is no counsel, purposes are disappointed: But in the multitude of counsellors they are established." "For by wise guidance thou shalt make thy war: And in the multitude of counsellors

there is safety." To lead does not necessarily mean to be at the head. Often it may mean an invisible, guiding hand which directs mighty forces.

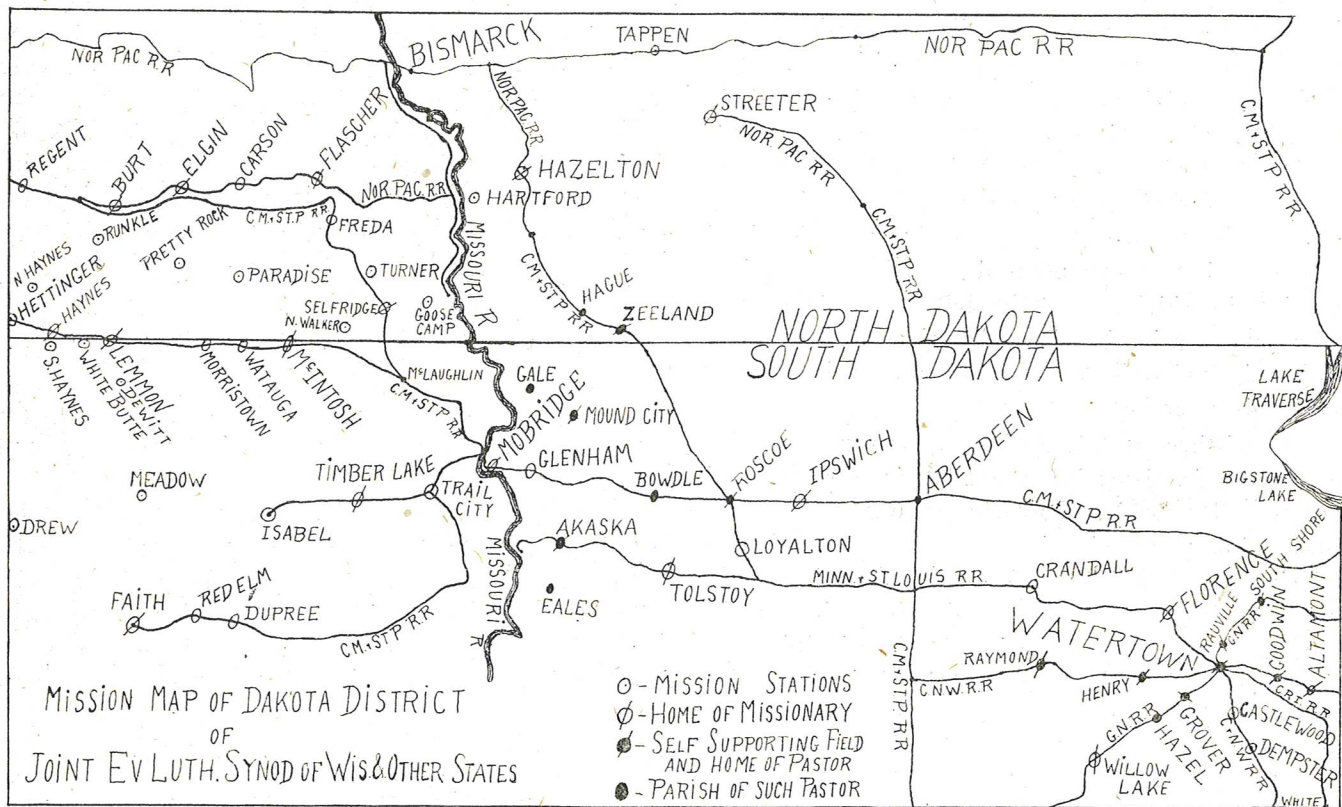
To lead is to stand for the right, even if alone with God. To lead means to bring to one's assistance everything that augments one's ability to serve. To marshal all forces into the channels of one's endeavors — that is leadership. To lead in the Christian sense means to align all forces so that they will work together for the advancement of the human race and for the eternal glory of God.

The life of Andrew Carnegie would surely give occasion to believe that he had the qualities of leadership. Yet he asked to have inscribed on his tomb: "Here lies one who knew how to employ in his service men better than himself."

—Lutheran Companion.

Altamont is a small village with about 120 inhabitants, and is situated on the branch of the Chicago Northwestern Railroad that runs between Tracy, Minn., and Watertown, S. Dak. We are about 20 miles from the boundary between Minnesota and South Dakota, in other words, we are just about "out where the West begins."

Almost all of the people here are of German descent, and for that reason one may readily understand how and why a Lutheran congregation was organized here nearly forty years ago with about ten members. Of course, this small congregation was not at once regularly served, but the people were so much in earnest regarding their Lutheranism, that it did not take long before a church was built about 5 miles distant from the village. At that time the congregation was being served by the Minnesota Synod, but



ALTAMONT—DEMPSTER, SOUTH DAKOTA

It is now quite a while ago that the readers of the Northwestern Lutheran read about the Mission in the Dakota-Montana District. In order to make a fresh start in bringing these short reports before our Lutherans farther east, that they may become more familiar with conditions as we have them here, it has devolved upon me to describe briefly the mission field comprised of Altamont and Dempster, South Dakota.

On the map of our mission field, which most of the readers have undoubtedly seen, because it appeared quite often on these pages, one may easily find the two places mentioned.

about ten years after the new church had been dedicated, a long vacancy occurred, and during this vacancy matters generally "went to smash." In a very short time the congregation, which had already boasted of over thirty members, was split into a number of parties. Attempts were made again and again by different organizations, chief among them the Ohio Synod to reorganize but the missionaries never remained long enough to do any lasting good.

In spite of this situation the Wisconsin Synod stepped in about two years ago, and called a man to take charge of the congregation, or rather the remains of a congregation. From that time on, Altamont has

been gradually recovering, although it will take a number of years yet, before it will approach its former condition.

The location of the church in the country proved in time to be a considerable hindrance to the preaching of the Gospel. In realization of this an attempt was made, about ten years ago, to move the church into town. It failed, owing to the indifference of the people. It was in midwinter, 1921, that the church, against general expectations, was finally brought to its present location. The reader may imagine how happy the congregation was to again use it as a place of worship.

Having stood idle a whole year, the condition of the church called for renovation and repairing. This accomplished, it was dedicated for the second time,



Church of Altamont, South Dakota, facing west

October 29th, 1922. The local pastor preached the German sermon and read the words of dedication, while President Sauer of Watertown conducted the English services.

Now again we have a church home in Altamont. The church itself measures 24x40 feet, and is almost entirely unfurnished inside. We have a reed organ, and an altar, but no pulpit or pews. The congregation has bought three lots near the church, giving them property valued approximately at two thousand dollars, on which there is a debt of five hundred dollars.

In order that one may appreciate how difficult it was for the congregation to do all this, one must know, that, when the present missionary arrived here, there was no real congregation left, although an attempt had been made by one of my predecessors, to reorganize the congregation. At present there are nine voting members, although a few others help meet expenses. The small number of members must

be attributed to the total disinterestedness of most people in all matters connected with church or religion, although the majority of them were formerly Lutherans.

All things considered, it is a wonder that even those few have remained steadfast, for to be left for twenty years without a pastor will disrupt almost any congregation. It was quite natural under the circumstances that the sects attempted to gain as many as possible, or, that the lodges ensnared a great number, especially among the younger people. At present it would be quite difficult to find twenty young men in the whole community who do not belong to some lodge. Furthermore most of the people had lost confidence in the ministers, since they thought, and with some reason, that their pastor would leave them, as they had often experienced. The present missionary has been here over a year, and still has not gained the confidence of all his people, for the same reason. When he received the call to the mission, he was told that it would take a great deal of patience, and his experience amply bore out this statement. It has taken patience, but his work was not in vain, for results have also been forthcoming. The confirmation of eight catechumens in the past year alone is sufficient proof, besides the baptism of seven children and two adults.

That concludes the summary of conditions at Altamont, and now remains the discussion of the other field, Dempster.

In Dempster the situation is somewhat different, although there is a certain similarity in the histories of the two. Dempster is also a small village located in a southwesterly direction from Altamont. The number of inhabitants is about one hundred and fifty, of whom the majority are of German descent. By consulting the mission map, one notices that there are no direct railroad connections between Altamont and Dempster, since one must change cars at Watertown, which means practically a whole day's lay-over there. In winter this is extremely unpleasant, for too much time is spent uselessly. During the summer the trip is comparatively short since it is merely a matter of an hour and a half's drive per Ford, but when the roads are poor it becomes a whole day's journey. In spite of this disagreeable feature, however, the missionary's heart is gladdened when he finally reaches Dempster.

The congregation is small, and at present has eleven voting members. Formerly, it was larger, but because of a special evil, it has never flourished. As most of the people are German, it is readily understood, that they formed a congregation and asked for a minister. That occurred about fifteen years ago, and shortly afterward an old schoolhouse was purchased and remodeled into a church. This building is still used today for public worship. One must not

imagine that the church is in a dilapidated condition since the congregation is so small, on the contrary it is in the best of repair and nicely furnished with pulpit, altar, pews, and organ. Although small, the church is large enough to accommodate the congregation. All this meant hard work, as everything was done without outside help. The whole property is entirely free of debt and represents a value of about fifteen hundred dollars. If we now consider that these people also suffered from the numerous changes of pastors — for a time students vicared there for one year only — we must admit, that they have achieved much. In general, the members display active interest in the furtherance of God's kingdom here on earth, at the same time having good order in their midst.

The number of those attending regular services is comparatively large, the whole congregation being present at times.

In addition to this, parents have also the spiritual welfare of their children at heart. When the present missionary came to Dempster for the first time, he was pleased to hear a request for the religious instruction of the children. Owing to the little knowledge they had of the German language — the teaching of which had been requested by the parents — it was impossible to confirm any children during the past year. Although no children were confirmed, the pastor was permitted to confirm an adult whom he had previously instructed in the English language, and a student from our college at New Ulm, Minnesota, who had received his instruction there. Only three infants were baptized during the past year.

These small numbers may lead some readers to believe it unnecessary to serve this field since they might join some closer congregation than Altamont, but that is entirely out of the question, because of adverse conditions in surrounding towns.

In conclusion, the writer begs all Christians to remember the mission field Altamont-Dempster and its pastor, in their prayers, so that both may be blessed in time and eternity.

HERBERT LAU.

A VERY IMPRESSIVE SERVICE

On the afternoon of February 18th, 1923, a class of seven Catechumens at the Wisconsin State Industrial School for Girls, were confirmed by our esteemed City Missionary, Rev. Enno Duemling, having previously been instructed by him in Luther's Catechism, and prepared for the blest occasion.

The Pastor administered Holy Baptism to one of the class members, after which the solemn rite of Confirmation was performed in the presence of attentive witnesses. It was inspiring indeed to hear these young Lutheran Christians confess their faith in the Triune God, and promise loyalty to Christ and His Church, even unto death.

After the Confirmation exercises, the regular services were held, greatly enhanced by the singing of the Shepherd Psalm by the members of the School. This was followed by the soul-stirring Confessional Hymn "O Lord most merciful." Our missionary then delivered a touching Lenten discourse on "Christ in Gethsemane" to a very receptive congregation, which gave evidence of being deeply moved by the warmth of true evangelical Gospel truth proclaiming the love of the suffering Savior, and salvation through His Blood. This was followed by "Abide with Me," which created a hush so sweetly solemn that it reminded the writer of Jacob's Bethel, for surely the Lord was present! "Precious Savior, meek and mild" by a chorus of youthful voices then flooded the Chapel with melody, and the services closed with prayer and benediction.

Our young Confirmands then remained to receive their first Holy Communion, together with other young Lutherans at the Institution, many of whom had been members of previous Confirmation Classes organized by our tireless missionary.

The reverential awe and attentiveness of the young communicants was so evident, the service so impressive, that all who witnessed the scene felt the very atmosphere hallowed by the presence of the Holy Spirit. The heart to heart admonishment these young folks received from the missionary under whose pastoral care they have been, and will be until paroled, was touching indeed. Another class is now in process of formation. Many young girls for the first time in their lives heard the story of Jesus and His love at the Chapel of this Penal Institution, and eternity shall tell how many here found and accepted Christ as their Savior, how many straying have here been returned to the fold, how many lost have been reclaimed. We have abundant evidence that the Word of the Lord sown into the hearts of these young people does not return unto Him void, but accomplishes the purpose for which it has been sent. May the dear Lord bless these young Christians, make them a blessing to all with whom they come in contact at the Institution, and may He grant them grace, when they return to their respective homes, to remain true to the Faith, and loyal to their Savior.

How thankful we should be for the privilege of an open door in proclaiming the Gospel to these young people! The beneficial results of these services are admitted to be manifest, and to exercise a wholesome influence at the School, an influence that will be felt when these young girls again re-enter the outside world, many to establish homes of their own! God grant them all grace to glorify the Master by a Christian life consistent with the confession of their lips!

It was February 18th, Luther's dying-day, and the writer felt so at home with these dear young people!

What if the Law has penalized them by depriving them of their liberty for a certain period! Are we a whit better than they? Indeed not! It is only the unmerited grace of God that has kept us from falling and we have naught wherein to glory, for in His sight shall no flesh be justified! "There is no difference, for all have sinned, and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3:22-24.) We need the same Savior, the same pardon, the same cleansing, the same robe of righteousness to make us worthy of entrance into the Kingdom of Glory, as these young people.

May this precious truth of salvation by grace, through faith, so signally experienced by the God-sent Reformer whose name we bear, be an incentive to an ever-increasing zeal for the glory of our divine Redeemer! And let us continue to "rescue the perishing" and "lift up the fallen," exalting this glorious grace, and we will be living memorials to Luther, more noble than monuments of marble! God grant it!

ANNA HOPPE.

THE "ALLS" OF SALVATION

After the evening service at the mission, the preacher was hurrying away to a late train. He had just three minutes in which to catch it. Fortunately, the station was close at hand. A gentleman came running after him. "Oh, sir," said he, breathlessly, as he came up, "can you speak to me? I am very anxious about my soul." "Well," replied the missionary, "my train is just here, and it is the last one; but look up Isaiah 53:6. Go in at the first 'all,' and go out at the last 'all.' Good night." The gentleman stood staring after him until he disappeared into the station, and then he muttered, "Go in at the first 'all' and go out at the last 'all.' What does it mean?" When he arrived at home he got down a Bible. He turned to the text and read these words: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. "Go in at the first 'all,'" he repeated. "All we like sheep have gone astray." I am to go in with that 'all.' Yes, I see. It just means I am one of those who have gone astray. And go out with the last 'all.' The Lord hath laid on him the iniquity of us all.' I see. Yes, I am to go out free with those whose iniquity has been laid on Christ." That short, pithy comment brought, by the Holy Spirit, light and peace to that man's conscience and heart, and he rejoiced in Christ as his Savior.—The Christian Herald.

INFIDEL LEADERS

Dr. W. B. Riley of Minneapolis said in a recent sermon:

"Evolution is the conception and expression of skepticism, not science. It is well known that it

originated with unbelievers. Darwin was an unbeliever; Spencer was a skeptic; Huxley was an agnostic, and Haeckel was an atheist, who called himself a monist. Not a single one of these men was ever famed as a Bible student. Not one of them ever made a profession of the Christian faith. When they touch upon the subject of religion at all, they prove their contempt for it. Haeckel reveals his utter antagonism to Christianity again and again. To him the Christian faith was a 'superstition' and adoption of it was "stupidity." He says, 'Never will our government improve until it casts off the fetters of the church.' And again, 'The climax of the opposition to modern education and its foundation, advanced natural philosophy, is reached, of course, in the church.'

"It is not unnatural, therefore, that young men and women taught by such teachers, taking into the very lungs of their intellects the atmosphere of such text books as they produced, should turn out liberals, free-thinkers, monists, infidels, atheists! Like begets like. If the colleges and universities of this land had, in a solemn convocation, deliberately decided to extinguish the Bible, annihilate Christianity and introduce a reign of intellectual and moral terror, they need not have changed their educational methods one whit. The election of these infidels as the leaders of thought, and the adoption of text books based upon their unbelieving philosophies, and the stressing of their so-called science as against the Scriptures, is the exact course to be taken in effecting such an end."

—The King's Business.

NOTED IN PASSING

Nothing yet given him or done for him by his fellow, ever did any man so much good as the recognition of the brotherhood by the common signs of friendship and sympathy. The best good of given money depends on the degree to which it is the sign of that friendship and sympathy. Our Lord did not make little of visiting: "I was sick, and ye visited me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Of course, if the visitor goes professionally and not humanly, — as a mere religious policeman, that is — whether he only distributes tracts with condescending words, or gives money liberally because he ought, the more he does not go the better, for he only does harm to them and himself too.

—Annals of a Quiet Neighborhood.

We often think we believe what we are only presenting to our imaginations. The least thing can overthrow that kind of faith. The imagination is an endless help toward faith, but it is no more faith than a dream of food will make us strong for the next day's work. To know God is the beginning and end, the root and cause, the giver, the enabler, the love and joy and perfect good, the present one, existent in all things and degrees and conditions, is life; and faith, in its simplest, truest, mightiest form is — to do his will.

—Donald Grant.

The kingdom of heaven is not come, even when God's will is our law: it is come when God's will is our will. While God's will is our law, we are but a kind of noble slaves; when his will is our will, we are free children.

—David Elginbrod.

The old Jesuit plea of present ill for future good has covered innumerable sins, and will do until men learn that good is good in itself, and evil is evil in itself, and that consequences do not alter primary facts.

—"Profit and Loss" by J. Oxenham.

A former district attorney of Brooklyn, John E. Ruston, speaking at a brotherhood meeting of St. John's Church, said on this subject (child training):

"Society cannot be cleansed of evil and evil tendency through laws, but Christian training, which will read the heart, is recognized as the best manner of making a better world.

"At least 60 per cent of the crime is attributable to boys under 21 years.

"There is an exuberance in the makeup of young people in these years, which, if not directed into right channels, expands itself on wrongdoing which appears tempting sometimes in the guise of adventure, excitement, 'a lark' maybe.

"We can readily see then what religious training can do to offset such dangerous shooting off from good living into bad.

"The good influence of Christian training applied to the young child will keep that child, in almost every case, from falling from grace if the training is continued.

"And today crime is committed in our cities not by the red-bandanna-wearing, hard-featured crook with the undershot jaw that typified the bandit of generations ago. You now have holdups, second-story jobs, payroll and bank robberies executed by sleek, nattily-attired youth who almost parallel the matinee idol in appearance. They are well groomed and they look like veritable dandies.

"It is extremely difficult sometimes to believe that some of them are actually criminals. The police have a hard task and they have accomplished a great deal in recent years. We have an excellent department and a good detective division.

"And so, if we would purge the bad instincts from individuals, we must 'get 'em young'; give them Christian guidance from the cradle up. Laws won't make them good.

"You must make their hearts good. You must make them want to do the right thing and hate the wrong."

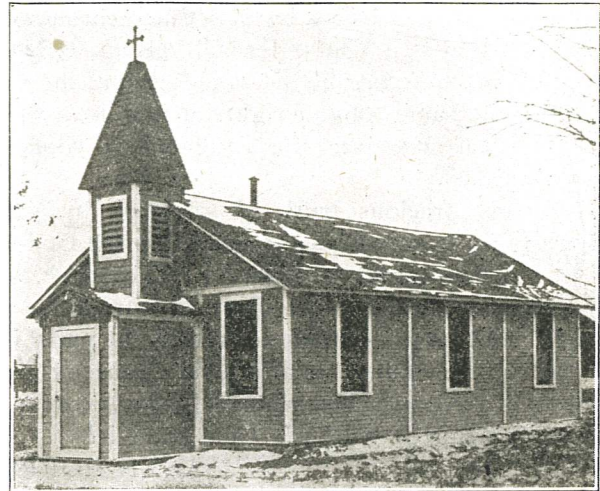
—Lutheran Church Herald.

FROM OUR CHURCH CIRCLES

Church Dedication

On Sunday, February 11th, the Nain Ev. Luth. Congregation of West Allis, Wis., dedicated their new house of worship to the service of the Triune God. This was cause for great joy inasmuch as the members for eight years had assembled in a small chapel which finally proved to be beyond repair. Building having been postponed several times because means could not be obtained from Synod's Church Building Fund, the congregation finally succeeded in interesting individual Christians, who willingly loaned money on notes. Thus it was possible to erect a modest but neat new church.

On the day of dedication a short farewell service was held at the chapel at 9:30 a. m. Thence the congregation proceeded to the new church and its doors were ceremoniously opened at 10 a. m. Prof. J. P. Koehler preached in German on I Pet. 2:9 and Rev. Herman Gieschen in English on Gal. 1:3-4. At the



The Old Church 1914—1922

afternoon service Pres. C. Buenger had chosen for his text Luke 7:11-17 and Rev. P. Brockmann expounded Ps. 27:8. Rev. W. Mahnke and Rev. O. Kaiser occupied the pulpit in the evening basing their words on Luke 19:1-10 and Ps. 117 respectively. Special music tended to enhance all three services which were attended by record audiences.



The New Church

The new church is a frame building 30x60 feet with a corner tower 13x13 feet which serves as an entrance to the lower and upper stories. Another entrance is located at the rear of the building diagonally across from the tower. The chancel measuring 14x14 feet is built inside of the church with two small ad-

joining rooms. Altar, pulpit, hymnboards, baptismal font, statue, and benches were obtained through the Northwestern Publishing House, the art glass windows from the Carl Reimann Co., Milwaukee. The windows and entire interior furnishing (except benches, were donated by individual members and a few friends and societies within the congregation.

The lower story contains the furnace room, toilets, kitchen, and a large room for meeting and Sunday School purposes, which room is also to serve later for a parochial school.

Nain Congregation was founded and organized in 1914 by Pastor W. Motzkus who after hard and faithful work followed a call to Cameron, Wisconsin, in 1916, the undersigned being his successor. The growth of the congregation has been gradual and it now numbers 238 souls. The outlook for the future is promising. The former triangle property on 49th Avenue having been found too small and impractical a new and larger property was acquired on 48th Avenue and Mitchell Street in the year 1920. A parsonage was erected in 1921 and in 1922 a new church was started which is now complete except for the finishing touches of the painter who is to do his work in spring.

May the triune God, who in his grace and mercy helped Nain Congregation hitherto, abide with her in the future for the sake of Christ Jesus. Amen.

W. KEIBEL.

Language Question in Nebraska

A Bill, H. R. No. 608, has been brought before the present state legislature to modify the Reed-Norval language law that was passed two years ago. The bill provides that Sec. 2 and 3 of the Reed-Norval law, which prohibit the teaching of any foreign language at any time, except on Sundays below the ninth grade, be repealed.

The bill was introduced by members of the American Legion, whereas the American Legion as a body is strongly for the preserving of the present language law, and will without doubt use its influence in this direction.

E. C. M.

Acknowledgment

Received Christmas gifts for the Indians at Cibecue, Arizona, from the following:

C. J. Bender, Red Wing, Minn.; Rev. F. Koehler, Nicollet, Minn.; Miss Clara Mattil, St. Paul, Minn.; Rev. H. W. Herwig, Lewiston, Minn.; Mrs. F. Wollar, Kenosha, Wis.; Mrs. B. Emmel, Mankato, Minn.; Mrs. A. J. Sitz, New Ulm, Minn.; Frauenverein, New Ulm, Minn.; St. Matthew's Ladies' Aid, Winona, Minn., Emanuel Guild, Rev. Ernst, St. Paul, Minn.; W. H. Rosenthal, West Allis, Wis.; C. J. Reim, New Ulm, Minn.; W. Hohenstein, Lake City, Minn.; Rev. Im. F. Albrecht, Fairfax, Minn.; Miss P. T., Milwaukee, Wis.; E. Kauber, Foley, Ala.; Adolph Baur, Unionville, Mich.; Rob.

Wallmow, Litchfield, Minn.; Otto Boernike, Hutchinson, Minn.; Rev. H. Albrecht, Hutchinson Minn.; Rev. Christ. Kock, St. Paul, Minn.; Rev. W. Keibel, West Allis, Wis.

To all the cheerful donors the many thanks of our Indians and our Lord's blessing.

F. W. WEINDORF.

Advance Announcement

Pastoral Conference, Nebraska District

The Pastoral Conference of the Nebraska District, to meet at St. John's Church near Firth, Nebraska, soon after Easter, will discuss doctrinal differences between the Synodical Conference and the Synods of Ohio and Iowa. Representatives of these synods will be present. These discussions, based on printed theses to be mailed to the pastors prior to the meeting of conference, will take the place of all other assigned conference matter. The brethren are requested to come prepared for these special discussions.

A. B. KORN, Sec'y.

The Fox and Wolf River Mixed Pastoral Conference

will meet, D. v., April 10th and 11th at Appleton, Wis. (Rev. Ph. Froehle). Papers by the Revs. Fiehrke, Froehle, Huth, Wm. Jaeger, Pautz, Schilling, Werner. Preparatory address: Rev. Ihno Janssen (R. A. Karpinski). Sermon: Rev. C. D. Griese (Theo. Kissling).

Kindly announce yourself!

WM. R. HUTH, Sec'y.

Wisconsin Valley Conference

The Wisconsin Valley Conference is scheduled to convene in the parish of the Rev. O. Hensel at Marshfield, Wis., on the 10th and 11th of April. Kindly announce your coming at your earliest convenience.

These papers will be presented: An Exegesis on the Epistle to the Ephesians (cont.), A. Sitz. A catechization, W. Keturakat. An Exegesis on 1 Cor. 14:34, G. Thurow. The Pastor's Call, O. Hensel. The Spiritual care of pastors, H. Brandt. An English Sermon, E. C. Dux.

Preparatory Service: M. Hillemann, O. Kehrberg. Sermon. W. Fischer, W. Fuhlbrigge.

GUSTAV J. FISCER, Sec'y.

Announcement

The Pastoral Conference of the Dakota-Montana District meets at Rauville, South Dakota (Rev. Otto Klett), April 10th to 12th. Papers are to be read by Revs. Bast, Mantefel, Lau, E. Kolander, Wittfaut, W. Sprengeler. Confessional: Traub (Strasen).

Sermon: Bast (Birkholz). Rev. Bast will meet the train at Summit, Rev. Sauer and Klett will call for the brethren at Watertown. Early announcement requested.
F. E. TRAUB, Sec'y.

ITEMS OF INTEREST

Lutherans in Protest on Anti-Bible Studies

A resolution adopted by the Madison circuit, eastern district of the Norwegian Lutheran Church, protesting against the teaching of subjects at the University of Wisconsin, or any other state schools, in contradiction of the Bible, are being circulated here this week. The resolution is signed by the Rev. A. J. H. Preus, the Rev. John Halvorson, and the Rev. G. Krostu.

First Music in America Written by German Baptist, 1754

The first music written in America emanated from a German settlement of Seventh Day Baptist at Ephrata, near Lancaster, Pa., in the early part of the 18th century, according to an account by Arthur B. Hunt, in *Musical America*.

Conrad Beissel, or Friedsam as he was called in the cloister, was the founder and leader of the community. His knowledge of music was confined to the common chord and its first inversions, and it is a remarkable fact that he was able to compose not less than 1,000 tunes, set in two, three, four, five, six and seven parts.

A curious feature of the Ephrata music was the fact that the soprano, alto and tenor parts were taken by women; the bass only being sung by men. The seven-part music for voices stands unique in musical literature. The paper, printing and binding of the Ephrata products were the handwork of the Solitary Brethren, and the music was done in goose-quill manuscript—illuminated beautifully in blues and greens—by the nuns. It was a rule of the community, that all fruits, milk and meat were viands injurious to the voices of the singers.

In 1754, Beissel published his most important musical work, under the title, *Paradisches Wunderspiel*. The music formed the setting for verses of Scripture from the German Bible. The title page bears the naive confession that the book is written by Friedsam "who seeks no other name or title in this world."

Seven years after Beissel's best production was finished, James Lyon presented to the public a collection of hymns called the *Urania*—the first hymn book printed in America, in English.
—Milwaukee Leader.

The Lynching Record

The following facts concerning lynching are furnished by the Federal Council of Churches:

"Only four states in the Union have never had a lynching," according to a statement issued by the Commission on the Church and Race Relations of the Federal Council of Churches. They are Massachusetts, Rhode Island, New Hampshire and Vermont.

There are only three other states that have had no lynchings since 1889 — New Jersey, Utah and Connecticut.

Nine other states have had a clear record during the last ten years. They are Nevada, Colorado, Minnesota, Iowa,

Wisconsin, Michigan, Indiana, Delaware and Pennsylvania. This means that only 33 per cent of the states of the Union have not had a lynching in the last ten years. At the same time it is pointed out that 83 women have been lynched since 1889. The churches are engaged in a nationwide campaign against lynching and facts are being gathered.

"The total number of persons lynched by years gives a startling picture of lawlessness," the statement continues. "There was a slow decrease from the climax in 1892 down to 1908. During the latter year and 1909 there was an increase, then another slow decrease until 1918, when a tendency to increase was again manifested.

"The sex of the victims in the cases where a record has been made shows an alarming number of women. Since 1889 there have been 83 women, 17 white and 68 colored, killed by mobs. Some of them were put to death with savage tortures, such as burning and disemboweling. Such brutality might be expected in pagan times or heathen countries, but by no means in a civilized land today."

Every three out of four of those lynched during the period from 1885 to 1921 were black. In this connection the statement says:

"The list of victims of mob violence reveals the slough of prejudice out of which the evil springs. From 1885 to 1921, inclusive, 1,028 white persons and 3,069 colored persons were slain by lynchers. The number of white victims, however, has rapidly decreased since 1900. Among the victims classed as white were a German (during the war), Italians, Mexicans and Jews — indicating that lawlessness spreads where prejudice abounds. Except in two years since 1903 the number of white victims has been less than ten each year. The number of Negro victims during the same period has fluctuated slowly downward to range between 50 and 100 except in 1902, when the number reported was 104 and in 1917 when the number reported was 38. There is some evidence to indicate that during recent years Negroes have been lynched and the facts concealed from the press, so that no record has been secured."
—The Free Methodist.

BOOK REVIEW

The Baptism with the Holy Spirit or the Full Pentecostal Blessing. By F. G. Cassens, Pastor Trinity Ev. Lutheran Church, Glidden, Wis. Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Price: 40 cents.

A pamphlet of forty-seven pages, paper binding, clear type, the booklet is altogether pleasing to the eye.

The simple, earnest, and thoroughly Scriptural testimony which the writer bears in his book cannot fail to interest and profit every humble lover of the Word in our time. The earth-clamor of today is wellnigh deafening: a perishing world strives to draw attention from the evidences of her bankruptcy by flashing her paste jewels and hawking her worthless stocks. You see the mad whirl of the most sordid materialism on the one hand and the desperate orgies of superstition and emotionalism on the other. Amid such scenes it is doubly imperative to remember the Savior's parting injunction to them that continue in His Word: "I will not leave ye comfortless: I will come to you." This is the subject of this little book. We hope for it that many will read and ponder and profit.

G.